

THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG

HOLINESS TO THE LORD.

LATTER-DAY SAINTS.



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THE GOOD SAMARITAN.

OUR Elders who go upon missions frequently meet with persons possessing more conceit than good judgment, and who fancy they can very soon puzzle with a few questions such an ignorant as they consider a "Mormon" missionary to be. If, however, an Elder is living as he should be, and enjoying the light of the Holy Spirit, he will be enabled to read such a person like a book. And he will have an answer ready for him every time, too.

Scores of instances might be related wherein the Elders have gained prestige with their hearers by completely routing, by their readiness in repartee, or the soundness of their reasoning,



such conceited scoffers at sacred things.

We remember hearing of one of this class who met three Elders in the South and tried in vain until a late hour at night to puzzle them with questions, and finally retired with the intention of renewing the attempt in the morning.

At an early hour in the morning he espied one of the Elders—the youngest, and, as he doubtless supposed, the greenest, alone. This he thought was his opportunity. Approaching him, with Bible in hand, he asked, "What do you Mormons do to a person who strikes another on the Sabbath day?"

The Elder, annoyed at his impertinence, turned abruptly

and replied with some warmth, "That, sir, depends upon whom he strikes. If he struck me, I should knock him down!"

The fellow looked for a moment at his well-built muscular figure, six feet high, and heavy in proportion, and simply remarked, "Well, you look as if you were able to do it," then turned away without any more questions.

The Savior, during the days of His ministry, occasionally met persons of this class who plied Him with questions for the sake of puzzling Him. But they did not succeed. He had a habit of making them answer their own questions.

On one occasion, a certain lawyer stood up before Him, and, with mock sincerity, asked what he should do to inherit eternal life.

Jesus answered the question by asking him what was written in the law upon the subject, as he had the privilege of reading it.

The lawyer replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

"Thou hast answered right," said the Savior, "this do and thou shalt live."

"And who is my neighbor?" asked the lawyer.

Then Jesus answered by relating a parable.

He said that a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him and left him half dead.

Some time afterwards a priest happened that way, but lest he should be asked for help by the unfortunate man, he would not go near him.

Soon a Levite came along, but, like the priest, he also passed by without helping the poor man.

The next who journeyed that way was a Samaritan, a member of an insignificant people, who were regarded as idolaters, and of rather bad repute, by those who claimed to be more enlightened.

On seeing the wounded man his heart was moved with pity. He bound up his wounds, poured wine and oil into them, placed him upon his own horse, took him to an inn, and there cared for him.

On the following day the Samaritan gave the landlord some money to pay him for keeping the wounded man, and told him if it cost more he would pay him the balance on his return.

After relating this, the Savior asked the lawyer which of the three men who saw the wounded man on the road was his neighbor.

Of course, the lawyer was forced to answer "He that sheweth mercy on him."

"Then," said Jesus unto him, "Go thou and do likewise."

This was not the only instance in which the Savior alluded to the excellence of the despised Samaritans over those who made greater pretensions. Upon one occasion, ten lepers, who were cast out of a village on account of their diseased condition, saw the Savior at a distance and implored Him to have mercy upon them. Jesus granted them their request, and told them to go and show themselves to the priests, to prove that they were healed.

As they went and noticed that they were cleansed, one of them turned back, and with a loud voice glorified God, and fell down upon his face at the Savior's feet and gave thanks. And yet this man was a Samaritan. But the others, feeling no gratitude for their recovery, passed on without even thanking the Author of their blessings.

Jesus marveled at such ingratitude, and asked where the other nine were, remarking that out of the ten there were healed none were "found who returned to give the glory to God, save this stranger."

The pretensions we make do not count for much with the Lord. He looks at our actions.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 218).

THE soldiers of the castle Utnaberg injured the traffic on the lake very much, by their attacks and robberies of peaceable tradesmen. Rudolf therefore with a large force of men besieged their stronghold, hoping that their provisions would soon be exhausted, when they would surrender; but after being here a long time without seeing any hope of success, he prepared to withdraw, when a soldier scornfully threw a live fish over the wall of the castle to show the besiegers that there was no lack of food. This act led Rudolf to suppose that there was some secret passage to and from the castle, which upon diligent search was discovered. Thus an entrance was effected, and the place with many of its inhabitants was destroyed.

The next place of attack was the fortress Balderen, which was captured in the following manner:

Rudolf ordered thirty-five knights, each of whom had a foot soldier behind him on the horse, to go in the night as near the castle as possible and there to conceal themselves. The following morning a few other soldiers from Zurich appeared before the walls of the enemy and called their opposers "base cowards." The latter becoming enraged at these words, and seeing no more of their opposers than those who spoke so scornfully to them, rushed out expecting to quickly return again as conquerors. They left the gates all open and pursued their foes who fled before them. This was an opportunity for the concealed soldiers, who immediately took possession of the castle and set it on fire, and when Luthold's men returned they found nothing but a mass of ruins.

Rudolf gained two other strongholds of his opponent by stratagem, and then was the proud Luthold willing to enter into terms of peace, and consider it a great privilege to become a citizen of the place over which he had desired to rule.

This victory increased the power and the district of Zurich, and even until the death of Rudolf the people of this city had peace, being respected and, in many cases, feared by their enemies. However, upon the ascension of Rudolf's son Albrecht to the throne, disorder and uneasiness began to appear, because the avaricious son, unlike his generous father, desired to become supreme ruler over this place. Every opportunity was used to attack and destroy the people in their peaceful avocations, but he could not carry out his designs fully, except by stratagem. He had flags and banners made to resemble those of Constance, who at that time was a friend to Zurich, and with these he marched towards the city, as if he was coming to assist the defenders. The people, seeing the flags and supposing the army to be friends, rushed out to meet them, and they only found out their mistake when the city had fallen into the possession of the enemy.

The people did not remain in this condition long, but soon threw off the yoke of bondage, and on Albrecht becoming German emperor he confirmed the freedom of the city, and was therefore accepted by it as protector.

The next trouble to which Zurich was subjected took place inside the city, because some of the wealthier personages desired to create slaves out of the poorer citizens, which was, however, stoutly opposed by the latter, who found a good leader in Rudolf Brun, who, although a rich man himself, and a member of the city council, could not feel satisfied to see the poor people robbed of their rights. By his actions he made friends of the middle and lower classes, but enemies of the rich and ambitious persons. These latter sought to destroy Brun's influence, but he was able to establish a free government where the people were rulers and not the servants.

This state of affairs continued for some time, although constant efforts were being made to change it.

The opponents of Brun finally brought it so far that they hired some soldiers from the neighboring cities, who agreed to help them overthrow the present form of government, and it was arranged that at midnight on the 23rd of February, 1341, the uprising should take place, when the head men of the opposing party were to be murdered and the citizens be compelled to submit.

Several hundred of these hirelings were already in the city disguised as pilgrims, and they with the discontented citizens had met on the above-named night to have their last consultation. Their place of meeting was a large hall, where they felt themselves perfectly secure in maturing their plans, but they had failed to notice a baker's apprentice who was sleeping behind the stove, and who was awakened by the noise of the assembly. He heard all the arrangements, as also the watchword, and hastened to his master and related to him the whole affair, who in turn informed Brun of the same. The alarm bells were soon ringing to arouse the inhabitants, and the conspirators, seeing that their plans were discovered, made the attack. Brun's life was saved by having exchanged clothes with his servant, and while his servant was killed, he escaped by giving the watchword, which had been told him by the baker.

The streets were soon full of fighting parties. The contest was severe, but the conspirators were driven back into the narrow street, where a greater destruction awaited them, as the women, children and old men threw dishes, bricks and rocks from the houses on their heads.

The victory was complete for the citizens. The leaders of the revolting party were captured and executed, and those outside powers that had lent their assistance to the conspiracy were also punished and humbled. Brun even went so far as to totally destroy one city, after he had received forty of the best men as hostages for peace, and also had driven the inhabitants out in the cold to suffer and die for the want of food and shelter. This was a most cruel act, and on account of it being a breach of faith, Brun lost considerable power, and succeeded in setting Zurich at enmity with several powerful rulers, who decided upon punishing him for his injustice. The former quickly formed an alliance with the three Waldstaetten and Lucerne, and then prepared to defend themselves against the powerful enemies, who were now around the city.

Affairs took an unexpected, and for Zurich, happy turn at this time, for discontentment appeared in the ranks of the besieging party, and finally a great part of the soldiers withdrew from the place. This so weakened the opposing forces,

that they were glad to conclude with the city, without making any attempt to fight.

Rudolf Brun from this time began to lose the respect and confidence of his countrymen on account of his unjust dealings with different rulers. He died in 1360, after having formed a constitution for the city, and an alliance with some neighboring powers, which afterwards were of great benefit to the inhabitants of Zurich.

In the 15th century a war commenced between Zurich and Schwyz, arising from the division of a district of country which was lying between the two cantons, and which both of the parties desired to possess.

(To be Continued.)

Travels in India.

BY WILLIAM FOTHERKINGHAM.

I CONTINUED my missionary labors in Calcutta, along with Elder N. V. Jones, preaching and distributing pamphlets among the people.

Elder Woolley came from Chinsurah, on a visit, for a few weeks, and when he returned I accompanied him.

Chinsurah is a town situated on the right bank of the Hoogly, about twenty miles above Calcutta. It has a college, and barracks for soldiers. A few companies of European troops were quartered there at the time of which I write.

We had a place of meeting outside of the cantonments, in which we held forth to the public. Our congregation was principally composed of soldiers, who would attend in squads. During our stay we baptized a few of them. This had a tendency to exasperate others, who tried to break up our meetings. When we were singing they would start a song to make confusion. On one occasion they covertly brought into the meeting a stink pot (an earthen jar, charged with powder, and other material of an offensive and suffocating smell), and during the service it was ignited, and we were all obliged to get out of the house to avoid the suffocating stench.

On the first of July we repaired to Calcutta, as President Jones desired to counsel with us in relation to the situation in India. Our every effort having proved a failure in making an impression upon the people, our next object was to gather the few who had embraced the gospel.

About this time the first railroad schemes in India were just beginning to be developed; and Brother J. P. Meik took an extensive contract to furnish teak, for railroad ties, in Calcutta, from the teak forests in the south-west of India. If successful in fulfilling his contract, he would be enabled to secure means to emigrate the few of our people from India. If they were left ungathered they would soon drop back into the slough in which we found them.

To accomplish his object, Brother Meik secured the services of a European, named Campbell, who repaired to the Santal forests, in the Orissa country, to superintend squads of natives in getting out the necessary timbers for railroad ties, constructing them into rafts and floating them down the Mahananda river to a suitable point, during the rainy season. He was also to select and forward such timbers as could be used in constructing a vessel to convey the ties from a suitable point on the river to Calcutta. In view of this object, President Jones was to manage the affairs pertaining to this matter

in Calcutta, while Brother Meik would take up his quarters at Cuttaek, a town on the Mahananda river, as that was a central point between the teak forests and where the rafts would land. The writer, being a ship carpenter, was to accompany Brother Meik to a suitable point on one of the branches of the Mahananda, near the Bay of Bengal, and superintend the construction of the vessel. To get to our destination, we secured two palanquins.

Brother Meik went to the general post office in Calcutta, and laid our "dak," which means to make arrangements with the postmaster to furnish us with palanquins and bangey bearers for our journey. The postmaster sent a runner ahead to get the bearers ready.

We sent our palanquins and luggage one tide ahead of us to Ooloberiah, a point on the west bank of the Hoogly River, twenty miles below Calcutta.

I bid good by to President Jones and my fellow-traveler, Elder Woolley. The next time I saw the latter was in Salt Lake City.

Brother Meik and I embarked on a dingy from Kidderpore. When three miles below Garden Reach a storm of wind and rain occurred, causing the river to become very rough, and retarding our progress. We were well drenched by the rain and spray, and felt to thank God on arriving safely at Ooloberiah a little after noon.

The dingy took us up a bayou, a short distance from the Hoogly, where we were landed at the dak bungalow. Here we found our palanquins, luggage and the bearers awaiting our arrival.

(To be Continued.)

HISTORY OF THE CHURCH.

(Continued from page 219).

VIGILANCE was required to counteract the designs of the wicked, to thwart their plans and to preserve the Saints from the snares which were spread for their feet. President Young was on the alert. He scrutinized every movement, penetrated every plot, and, with his brethren, was unceasing in his efforts to defend and guard the flock of Christ which had been entrusted to him. From the public stand he rebuked the civil authorities of the city for their want of energy in the discharge of the duties of their offices, censured parents and guardians for not controlling their children and keeping them out of the street at night, and warned the people that if they did not rise up and put a stop to the thieving, swearing, gambling, bogus-making, the selling of spirituous liquors, bad houses and all abominations practiced in their midst by their enemies, these evils would uproot them and they would have to leave Nauvoo before they had done the things which the Lord had commanded them to do. These plain warnings had their effect. The Saints became more strict in their own conduct, in controlling their families and in opposing iniquity in every form, and good order was maintained in the city.

Early in January, 1845, a selection of Elders was made to take short missions through the State of Illinois and the Territory of Iowa, for the purpose of frustrating the designs of wicked men, who were endeavoring to poison the minds of the people so as to create a public opinion which would sustain the raising of mobs against the Saints and justify the commission of outrages upon them.

In our last number we alluded to the false reports which were circulated about the people of Nauvoo, and which were published by some of the newspapers. From these false

reports many were led to suppose that the Saints were a people of very bad habits and wicked character; for numbers had no means of knowing the truth concerning them. By sending Elders out they could correct misrepresentations, dissipate many prejudices, impart correct information concerning the motives and conduct of the Saints, and thus counteract the schemes of the mobbers.

About the time these Elders were called and set apart for this mission, an epistle was prepared by the Twelve Apostles, and sent forth to the Church in all the world. Hopeful and zealous themselves in their labors, the epistle breathed this spirit. It gave a cheerful description of the progress made in building the temple, and the anticipations in which they indulged respecting certain portions of it being finished by the succeeding fall, so that they could begin to give the Saints their endowments in its rooms. Of the Saints abroad, who desired to share with them the labor as well as the glory, of building the temple, they made several requests. All the young, middle-aged and able-bodied men who had it in their hearts to help at this work were requested to come to Nauvoo, prepared to stay during the summer, furnished with means with which to sustain themselves, and "to bring with them teams, cattle, sheep, gold, silver, brass, iron, oil, paints and tools;" and those who were within market distance of Nauvoo were requested to bring with them provisions to sustain themselves and others during their stay. The branches of the Church were asked to send all the money, cloth, clothing, and raw materials for manufacturing purposes they could. The subject of tithing and its importance was referred to, and the Saints were warned not to trust or pay their money to impostors; but to responsible agents who had written authority from the Apostles and whose names were published in the *Times and Seasons*.

This epistle was of great worth to the Saints, especially to those who had not moved to Nauvoo. It cheered, comforted and instructed them; and from it they gathered counsel and ideas that were precious to them.

The quorums of Seventies had finished a very good hall, in which to hold their meetings; a concert hall was also built with a view to promote the culture of music. Until these were erected, the hall over the Prophet Joseph's store was the only one in Nauvoo where a congregation could be gathered.

The High Priests felt that they were sufficiently numerous and important to have a hall for their use; but, at their meeting on the 26th of January, 1845, President Young suggested to them that instead of erecting this building, they devote their means to the completion of the upper story of the temple, in which they could receive their washings, anointings and endowments. This proposition they accepted by a unanimous vote.

The city charter of Nauvoo had proved a bulwark of liberty to the people. Liberal in its provisions and powers, it guaranteed to the citizens under its jurisdiction protection from the plots of wicked and designing men. It had been granted by the Legislature of the State of Illinois at a time when mobocrats did not control the State, and when it was not considered a crime to treat the Latter-day Saints with humanity and that degree of fairness to which, as American citizens, they were entitled. One of the sections of that charter provided that:

"All power is granted to the City Council, to make, ordain, establish and execute all ordinances not repugnant to the constitution of the State, or of the United States, or, as they may deem necessary for the peace and safety of said city."

Under this authority the City Council passed an ordinance to prevent the citizens of Nauvoo from being carried off by an illegal process. If any person thought he was illegally seized, he could, under that ordinance, claim the right of *habeas corpus*, to try the question of identity.

The Prophet Joseph had found this ordinance very useful when the attempt was made to kidnap and carry him off illegally to the State of Missouri. The municipal authorities of Nauvoo, through the power granted in the charter of the city, stepped forward and interposed its authority, tested the validity of the acts of his captors and decided, upon abundant evidence, that they were vexatious, without justification or the shadow of law, and were designed to deprive him of his liberty and probably of his life.

After a fair trial before the court, the Prophet was released, and his persecutors were foiled. This enraged them. Mobbing, haling to prison and killing Latter-day Saints had been an amusement of theirs for some years; they had indulged in it with impunity. But now they were checked. The City of Nauvoo had a charter, it had ordinances and officers, and it interposed between these ruffians and their victims. It virtually said that all men had rights which, within its jurisdiction, must be respected—that Latter-day Saints, as citizens, had as good a right to life, liberty, and the pursuit of happiness as the people of any other church, city or State in the United States.

This was new doctrine to mobbers, and it was more unpalatable and aggravating because the Latter-day Saints had the legal right, under the city charter, to enforce it. A great outcry was immediately raised by these people against the charter. Politicians, always ready to desert and sacrifice principle for popularity, thought they could gain favor by joining in the clamor. To gain a few votes they were ready to strip the people of Nauvoo of every right and to abandon them to the attacks and machinations of a band of wretches who were more cruel and pitiless than savages or wild beasts.

Even Thomas Carlin, Governor of the State of Illinois in 1842, in his anxiety to pander to the mob, denounced the City Council of Nauvoo for its action in passing this ordinance. He said it was most absurd and ridiculous to think that power was granted to release persons held in custody under the authority of writs issued by the courts, or the Executive of the State, and that an attempt to exercise this power would be a gross usurpation and could not be tolerated. He was desirous that the Prophet Joseph should be carried into Missouri, and he asserted that no court on earth had any jurisdiction of his case, but the courts of that State! With equal propriety and justice he could have said to a person who had fallen among thieves, been stripped by them and barely escaped with his life, that he must give himself up to them again whenever they demanded him, for they were the only ones who had the right to say whether he should live or not! He had such regard for the scoundrels and murderers, which were banded together with the determination to destroy the Prophet Joseph, that he said: "he had not the most distant thought that any person in Illinois, or Missouri, contemplated personal injury to Mr. Smith, by violence in any manner whatever!"

Could he have had his way the Prophet would have been delivered, bound hand and foot, into the hands of the murderous mob of Missouri for them to have wreaked their vengeance upon him; but the city charter of Nauvoo was a bulwark which he and others could not very well override or throw down.

(To be Continued.)

A CRYSTAL SARCOPIIAGUS.

THE great gum trees of a "forest primeval!" were weeping bright tears in the ardent sunshine, which in those days shone with tropical heat away up to the shores of the Baltic and the coasts of now icy Greenland. Swarms of happy flies fluttered in and out among the cooling leaves, and now and then a poor victim stuck fast in the enticing honey-dew which dripped from the limbs. A heedless beetle, droning along through the hot air, would sometimes share its fate. Vain were their struggles to escape. Limbs and wings might be dismembered, but the deceitful liquid held them fast as a spider's web. Drop by drop the juices were distilled around them, until they were embalmed more royally than Egyptian kings. Every tiny veining of wing, every tint of their shining coat of mail, was "fixed" beyond the touch of dust or decay, and all was as clear as sunlight through the walls of these crystal sarcophagi.

Ages on ages rolled away, and this old earth of ours saw many ups and downs before it was ready for us to live in. It had cooled down wonderfully, and the tropical belt had crept closer to the equator, leaving vast territories of shivering animals and plants to winter it out as best they could. Those great forests faded away, though no woodman's ax ever sounded through them. No chronicler wrote of their rise and downfall. They were their own historians.

Maybe the great gum trees wept themselves to death. Any way their tears were changed to stone, flies and all, and when more ages had gone by, men found these lumps of imprisoned sunshine and named them amber. It was easily worked into ornaments and took a beautiful polish, and so rapidly grew into favor among the rude people who first discovered it. History does not state when the first string of amber beads had traveled so far as Italy, but by some means the precious substance was seen and heard of, and there was a loud call for it, which penetrated even into those unknown northern German lands. Trade is trade the world over, and supply and demand keep tolerable pace with each other. One would hardly think they could in those far-off times, when traveling was ereeping, compared with our present way of getting on. But the amber was carried, by some means, from country to country, from the Baltic to the Mediterranean and the Black Sea, and in time over all the world. Baron Humboldt states that this trade in amber was the means of making known large tracts of country, and of introducing many different nations and people to one another. It seemed like a great work to spring from such a seemingly small source.

What amber was made of was long a standing puzzle. But at last those wise men, the scientists—to whom if you give a bone, they can make the bird—read out the enigma. The flies themselves held the key to it. It was as plain as Columbus's egg-puzzle after they saw through it.

How many of the great ones of the earth would have worked a lifetime for the fame of these little flies! But the world has forgotten the names of most of them, and gives but a passing thought now and then to the rest. But the little flies in amber have an interest that never wears out.—*Selected.*

IGNORANCE is not an entity to fight against, but a want to be supplied, a vacuum to be filled. Let us hasten to supply it in whatever way our means permit. To diffuse knowledge is better than to attack error, and one truth disseminated is more effective than a hundred blows at false conclusions.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, OCTOBER 15, 1881.

EDITORIAL THOUGHTS.



IN our last issue we noticed the death of one of the nation's great men, President Garfield. We are now called upon to record the death of one who, though not so eminent in a national capacity, was, nevertheless, one of the greatest men of the age.

Elder Orson Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has passed from our midst. Our readers are familiar with his venerable appearance, and with his pleasant and sonorous voice, his learned and eloquent teachings and his wise counsels, so often heard in public. But with his early history, with the record of toil and struggle and privation by which he attained to that greatness which so marked his later years, they are not, perhaps, as familiar as

they should be. The Saints generally know, perhaps, less about Brother Pratt's early life than that of any other man who has long stood so prominently in the Church. He was a very humble, modest man, and seldom either spoke or wrote about himself. And though, in the language of President Woodruff, when preaching at his funeral, "Brother Pratt had lived longer in this Church, traveled more miles and preached more sermons than any man in it, * * * had baptized thousands, * * * had studied and written more upon the gospel and upon science than any other man in the Church," the record of his life is comparatively unknown to the Saints generally.

Brother Orson Pratt was born in Hartford, Washington County, New York, September 19, 1811. He was, at the time of his death, a little over seventy years old, and, as he was baptized the day he was nineteen years of age, he had been a little over fifty-one years in the Church.

His boyhood was chiefly spent upon a farm, where he was required to aid by his labor in the support of his father's family. His opportunities for gaining an education were rather meagre, but by application and study he gained a fair knowledge of the branches taught in common schools.

After joining the Church his time was mostly occupied in traveling and preaching the gospel, but his studious mind was ever occupied, and not a day passed without his adding to his store of knowledge.

While in Kirtland, he heard the Prophet, Joseph Smith, say that the Saints should gain a knowledge of the sciences, and he forthwith procured books and commenced the study of astronomy. Soon finding that to succeed in this he must know more of mathematics, he immediately applied himself to that study. These are branches in which no person need hope to excel without the most profound study and persistent application. But during all the vicissitudes of his unusually active life, he found time not only to study what others taught on these subjects, but to discover truths, evolve

theories and advance problems in these sciences that are to-day far in advance of the knowledge of the scientific men of the world. The scientific works that he has written have commanded the admiration of the most learned men of the age.

All this it may be said he accomplished under the most adverse circumstances; for he has had the care of a very large family, has shared in all the persecutions which the Saints have had to endure, has never enjoyed much of this world's goods, and has spent the greater portion of his time in laboring for the public good, in traveling, preaching and writing upon other subjects.

He led a sober, virtuous, abstemious life; he was orderly, methodical and exceedingly industrious; he had an excellent memory, and he lived near to God and sought wisdom from Him. These facts furnished us with a key to the secret of his success. No man has labored more devotedly, and few men have accomplished more for the good of mankind than Orson Pratt has during the seventy years of his existence.

He possessed powers of mind and ability that would have brought him worldly renown and wealth, had he sought these objects in the world, but he lived and labored for a more noble purpose. He cared not for riches, nor for the honors of this world. He had received the gospel. He had a testimony of its truth. The Lord had made a requirement of him, by revelation, to lift up his "voice as with a sound of a trumpet both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for His second coming." He sought to discharge that obligation, and he succeeded. If he did not gain riches and renown by it, he has secured for himself a glorious and eternal reward, that the richest ruler or most powerful potentate of the world might well envy.

He never stumbled or halted at any requirement the Lord ever made of him. He was ready to deny himself at any time for the sake of advancing the cause of God upon the earth. Though possessed of learning that might have puffed other men up with vanity, and though having such a strong will that he was firm as a rock in defense of his convictions, he was ever humble and submissive to the will of the Almighty, as made known through His authorized servants. He combined a childlike simplicity and meekness with a herculean will-power and princely dignity. Unlike many others who have studied the phenomena of nature, he never lost sight of their Author. He had a positive knowledge of the existence of God, and possessed unbounded faith in His revelations, ancient and modern.

Few, if any, men of this age have possessed such a thorough knowledge of the scriptures or such great ability in expounding doctrines. He was particularly gifted in this respect, but he took no credit to himself for it. He gave God the glory for all he accomplished. Even in his study of the sciences, he claimed that he was greatly aided by the revelations of the Almighty to Joseph Smith, with which he knew all true science must harmonize. He found no conflict between science and religion. The study of the former never tended in the least to shake his faith in the latter.

Brother Pratt's life has been a most remarkable one. A better example for young people to follow could scarcely be found. Oh! that the young in our community may be led to emulate his noble example! Oh! that the virtues which have shone with such unwavering brilliancy throughout his career may be perpetuated in those who have listened to and read his inspired teachings!

The death of Brother Pratt the last survivor of the first Twelve Apostles chosen in this dispensation, and that of such men as president Joseph Young, Elder William C. Staines, Dr. J. M. Bernhisel and Bishop E. D. Woolley, all of whom have lately died in this city, impress us with one fact. The time is fast approaching when men like these who were associated with the Church in its early days, and who were familiar with the martyred Prophet and Patriarch, will

interesting incidents in the early experience of the veterans, and the numerous manifestations of Providence in their behalf, if published, would greatly tend to strengthen the faith of, and inspire with ambition, those who come after.

We trust that our brethren of age and experience in the Church will be stimulated to write up, or have written up, from their history such incidents as will tend to this object and have them published ere they pass into oblivion.



be scarce. They are passing away. A new generation has sprung into existence in our Church. The testimonies of the early veterans will not much longer be heard from their own lips. How important it is that they should record them for the benefit of posterity. True, the same channel is open to the young people for gaining a testimony that has been to their fathers. Many of the young, too, are seeking for and gaining a testimony for themselves. But the thousands of

THE STUDIOUS BOY.

"THERE is no royal road to learning." The sooner a boy or girl learns this the better.

Wealth, unearned, breeds lethargy. The free supplying of every want is death to ambition. Indolence and indifference are greater barriers to progress in learning than poverty ever was.

A flickering candle and a desire to learn yield a better return to the poor student than the most brilliant lamp does to the rich one, when coupled with indifference.

Patient perseverance amidst difficulties is better than spasmodic efforts with everything favorable.

Merit is bound to assert itself.

Ability is sure to become known.

Persistent effort in a good cause invariably claims its final reward.

Shallow pretense may pass current for awhile, but it is sure in time to settle down to its real value.

As well try to lift yourself and fly by tightening your suspenders as to make conceit and assurance very long supply the place of real ability.

Conditions change. Men, like water, find their level.

The children of wealthy, indulgent parents of to-day are apt to be the spendthrifts of the future.

The poor but studious boy of to-day is likely to be the successful business man or wise statesman of twenty years hence.

The thoughtful, observant, inquisitive boy will be the future philosopher.

The boy who sets his mark high and strives with all his might to attain to it by honorable means, will not fall far short.

Brilliant talents are good, but plodding, ambitious industry is better.

Friends of influence are a great aid, but an earnest purpose is a greater.

A teacher to help one over difficulties is very handy, but a determination to surmount them alone is more so.

To read the results of others' thoughts is pleasant, but to think deeply yourself is more profitable.

To imitate something good is commendable, but to originate something worth imitating is praiseworthy.

Contentment with what cannot be bettered is all right, but supineness under evil is wrong.

If one is satisfied with poverty, he is not likely to become rich. If he is content in ignorance, he will never become learned.

The little boy in the picture is studious. He is solving a problem. True, it is only simple subtraction; but to him it is difficult. He perseveres. He is painstaking. He makes correct figures. He is not content to skip the lesson. He does not copy the answer from the book. He is determined to learn. He will not even look at the book until he has proved his example by addition to see if it is correct.

That is the right kind of a boy. He will succeed. He will remember what he learns. He will be able to live to some purpose, and die with satisfaction.

Boys, why can you not all take this course? Poverty need not keep you from learning. Form a resolution, then stick to it. Choose a course, then pursue it with diligence. If there are obstacles in your way, strive to overcome them. In the language of the scripture, "whatsoever thy hand findeth to do, do it with thy might."

THE SACRAMENTS.

BY DANIEL TYLER.

I HOPE my young readers will not think that the Lord's Supper is the only sacrament of the Church. That is one, and a very important one, too, but to be in fellowship one with the other, and to remember that the Lord died upon the cross would avail nothing, if our thoughts did not reach beyond that point.

This sacrament does not even take Him down from the cross, but simply typifies the breaking of His body and the shedding of His blood. Now does it not seem strange that the Savior only gave in this sacrament a remembrance of His sufferings and death, and a token of the great supper of the Lamb.

It is just as necessary that we remember that Jesus was laid in the tomb, and that He arose again from the dead, as it is to remember that He died.

Why then does the Lord's Supper not indicate those facts also? Simply because they had partaken of another sacrament previously that typified them. The very door into the Church is such a striking resemblance of the burial and resurrection of Christ, that nothing more would seem needful. Not only is this door an emblem of His burial and resurrection, but it calls the fact to mind that, as He was buried and rose again from the dead, even so we shall also be buried and rise from the dead through Him.

Now, my young readers, what is this door, or sacrament, that follows the Great Redeemer from the cross to the tomb, and then shows that He came forth out of the tomb alive, and in the full bloom of manhood—an immortal, eternal being?

That door, dear children, is baptism—immersion in water.

Most children of the Saints understand that they are expected to be baptized when they are eight years old, and they look forward with much anxiety for the time to arrive when they can attend to that ordinance; but do they realize what it is for? I fear many do not.

What a beautiful illustration this is! Just think of it: As Jesus was laid in the tomb, even so we are laid in the water. As, when the door was closed he was completely buried out of sight, so we are buried in the water, and unless we are completely buried we have not filled the figure. Then, as Jesus arose after death, and came forth out of the tomb, so we come forth out of the water.

Oh, what a world of meaning, so to speak, in these two sacraments—the Lord's Supper and baptism!

By the first, the great fact of the temporal death which was passed upon all mankind, is called to mind. To stop here, the reflection would be terrible. By the fall of our first parents, death, eternal death, was brought upon all mankind. All seemed as lost. This was both a temporal and spiritual death; that is, the death of the body and eternal banishment of the spirit from the presence of the Father. No spirit could return to dwell in His presence without a body of flesh and bones. Even Jesus was not an exception to the rule. He did not go to the Father until He received His resurrected body. But as He tasted death for all men, so He was resurrected for all.

All will be resurrected, but all will not return to dwell in His presence. He has made the way possible for all, but all will not accept His terms. It is only those who observe a

A MODERATE self-confidence is the foundation of true manliness of character, and the source whence have issued most of the noblest enterprises in the world's history. Nothing great was ever done without a proper self-esteem—a quality which becomes objectionable only when it is allowed to preponderate over better feelings.

celestial law who will obtain this blessing. Faith, repentance and baptism place us on the road.

JESUS CHRIST—HIS CHARACTER AND ATTRIBUTES.

BY J. A. L.

JESUS CHRIST is the Apostle and High Priest of our profession, the example of righteousness for us to follow. His works best delineate His mission and character. In studying them we may comprehend, in part, His attributes, live in His Spirit, and learn to be like Him. If we were not like Him we would be miserable and unhappy in His presence. If ignorant of Him we shall not be prepared to meet Him when He shall come to reign on the earth.

The Lord said to the Prophet Joseph, speaking of the time of His coming: "He that watches not for me shall be cut off." It would be impossible for those to watch for His coming who had no faith in Him and did not know and love Him, and were, therefore, anxious for that coming. The watching spoken of cannot be the result of fear and trembling, but like that of some dear, cherished friend waiting for another.

Those who have not these feelings might have some faith in Christ's coming, but would, probably, be like the five foolish virgins in the parable, (*Matthew, xxv.*) have no oil in their lamps. If they had not been faithful in good works, they would not have within them the light of the Holy Ghost to enable them to appreciate the great event of the Lord's coming, and be prepared for it.

He is called by the Apostle Paul, "The man Christ Jesus." (*I Timothy, ii. 5.*) It is as a man that we can best understand Him. In His humanity He is brought nearest our level. Like us, He had a life's mission to perform, and must needs fill that mission to attain to the exaltation designed for Him. Only through mortality could He suffer death, and through the resurrection become the "Prince of Life." Through Him has redemption come to man, that man might be subject to Him. He is first a Savior, then Lord of all that He has redeemed.

In the revelations to His Prophet, Joseph Smith, the Lord several times gives expression to the fact that He came to His own and they did not receive Him. This embodies a world of meaning. Jesus, in His spiritual pre-existence, partook of mortality to fill His mission, and, as a resurrected, exalted being, has been and is the Lord and Ruler of the earth. He redeemed His own heritage. But the house of Israel is His peculiar chosen people. Through the righteousness and faith of their fathers, He covenanted that their seed should become a multitude of nations, and that, through their loins, the Messiah should come to bless all the families of the earth.

The same God that covenanted with Abraham, talked with Moses from the burning bush, and called him and Aaron to be the leaders of His people out of Egyptian bondage. The Savior of the world was the ancient deliverer of Israel—the wonder-working God in the land of Egypt. It was the grandeur of His glory, the thunderings and lightnings of His power, that caused the hosts of Israel to fear and tremble around Mount Sinai. He led them by the angel of His presence into the land of promise. He blessed them when they walked before Him in righteousness, and chastened them in their folly. When they repented, in the day of affliction, His

ear was open to their cry, and He was moved for their deliverance. He endowed their seers and inspired their prophets to speak the word of the Lord. He made David a tower of strength to Israel, and clothed Solomon with great wisdom, which enabled him to build a house to His holy name. It was His glory that filled that house, so that the priests could not, at the time, minister in it.

We fail to comprehend the grandeur of the sacrifice, when "In His humiliation His judgment was taken away;" when the Lord of glory laid by His majesty, and became the helpless babe in the manger at Bethlehem; when He grew to manhood in comparative poverty, a Son of toil. Even in His boyhood the Spirit that was in Him appeared, at times, to contradict the outward seeming of His life.

At one time, when His parents left Jerusalem for their home in Nazareth, He was left behind. They returned and found Him discussing with the doctors in the temple. When they remonstrated with Him for giving them so much sorrow and trouble, he replied: "Wist ye not that I must be about my Father's business." At that early age He appears to have had a conception of who He was, and the nature of His earthly mission. This would grow with His growth, and strengthen with His strength. He fully sensed the magnitude of His mission, when, in the fullness of His manhood, and near the culmination of His earthly labors, He foresadowed His death to His disciples: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again." (*Luke, xiii, 31-33.*)

The meridian of time had come, when the great sacrifice for the world's redemption was to take place; when the visions of patriarchs and prophets were to be realized; when the Creator, the Ruler, the Lord God of Israel was to be taken by His brethren, of the house of His fathers, and turned over to the Gentiles to be mocked, spit upon, scourged and put to death like a criminal. From this view of the subject, we measurably discern the force of the expression He so often used in His communications with His servant, Joseph Smith: "I am the same who came unto my own and my own received me not." (*Doc. and Cov., xi, 29.*)

By studying the 23rd and 24th chapters of Matthew, we may quite fully understand that the past and future were opened up to His vision, so that He fully comprehended the position He then occupied. That He knew He had been the leader, the protector of Israel, and that His soul was moved on account of the calamities that were soon to overtake them, is evident from the following:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold, your house is left unto you desolate." (*Matthew, xxiii, 37, 38.*)

The part He had acted in the past was emphasized in the expression, "How often would I have gathered thy children together." The view of the past that was before Him, the wickedness of the house of Israel, and the terrible doom that awaited them when they should fill up the cup of their iniquity, cast the coming shadows of His own sufferings over Him. But, through the dark clouds He discerned the power and glory that awaited Him, when He had fully accomplished the will of the Father. His whole life was one of

sacrifice; it was made up of labors of love; His death and resurrection are the greatest events of the world's history.

Correspondence.

WHITTEN'S, STAND WAYNE CO. TENNESSEE.
September 23, 1881

Editor *Juvenile Instructor*,

DEAR SIR:—Since my last writing, in August, we have been embracing every opportunity, of disseminating the principles of the gospel, both in public and private. The prospects for baptisms are good, but appearances, are often deceitful.

It appears, as though the spirit of the Lord, to a great extent, is fast being withdrawn from the people. There seems to be little or no life in them. All our exertions to kindle a spark of the Holy Spirit seems to be in vain. The wickedness and abominations, of the people of the latter days, are really alarming; yet all this was revealed thousands of years ago by the prophets.

But little interest is manifested, for any existing religion. All are seeking after the wealth and luxuries of this life. Those who profess religion are generally the ones who are guilty of the worst crimes and are foremost in raising the faggot and torch. Some of them have been known to rise up in the pulpit and tell their flocks they would be justified in taking up arms and driving us out of the country. To use the language of one of our good Methodist brethren, "all the Mormons ought to have their heads stretched across a block and chopped off; and those who harbor them should be served in the same way!"

In my last I referred you to an attempt to mob us in Sauderdale Co., Alabama. The same has been repeated. A learned doctor and professor sent us word that if we held forth in Alabama again we would never return alive.

On Saturday, Aug. 20, we wended our way through the thicket, to the place of meeting. We found a good congregation awaiting our arrival. Hearing of the approach of the doctor with several armed men, twelve of our friends came armed with shotguns and pistols, to see that we were not disturbed during our meeting.

About the time our services commenced two of the doctor's party come in as spies; but they soon returned and reported that our friends were well armed, and declared we should be protected. They kept their distance in the woods so everything passed off pleasantly, with the exception of some of the ladies being frightened.

The next day, Sunday, we held two meetings unmolested. After meeting, knowing that a spy was again on the lookout, we made out as though we were intending to stay at Esq. Beaver's, for the night but we returned to Brother Bailey's. That night, about 11 o'clock, a band of ruffians called at Esq. Beaver's and demanded him to deliver up the "Mormons." Seeing they were deceived they proceeded to Brother Bailey's, scouted around the corrals and finally came to the gate and discharged a fire arm. We arose from our beds, and stationed ourselves at the doors and windows, with axes and clubs in our hands. We spoke in a way to cause them to believe we had fire arms, and intended to use them. At this juncture they fired again and left immediately.

We kept watch all night and next morning left for Tennessee.

We are it not for continued threats of persecution, no doubt many would have joined the Church before now. Our friends are threatened to be deprived of both life and property. Owing to this some have requested us to go off for a short time.

Last week a band of hoodlums, accosted one of our members, now in his 69th year while on the public highway. They threatened to punish him, if he ever fed or lodged another "Mormon." The Brother tried to reason with them, when they became infuriated and stepped up to take him off the horse. A

couple of strangers standing by interfered, and the brother passed on and left the strangers and hoodlums to fight it out.

Owing to the uneasiness of our friends, we have deemed it prudent to labor in the northern part of the County, for a short time, and when the storm blows over return. We are in perfect safety and apprehend no danger. Having received a release, I will soon depart for the North, visit my relatives and return home. Brother Thatcher, my partner, is feeling well, and enjoys the spirit of his mission. Ever praying the Lord to bless, comfort and sustain His persecuted Saints, I remain

Your Devoted Brother, in the Gospel of Christ,
LORENZO HUNSAKER.

DESERET S. S. UNION MEETING.

ON Monday, October 3rd, 1881, the Union met at the Assembly Hall, Assistant-General Superintendent Goddard presiding.

The opening exercises were singing by the 17th Ward Sunday school choir, led by Elder John S. Lewis, and prayer by Superintendent T. Corless. The minutes of previous meeting were read and approved.

Bishop Smith, of Rockville, being called upon, briefly expressed his appreciation of the Sunday school work and the deep interest he felt therein.

Bishop Halliday, of Santaquin, said they had a very efficient Superintendent over the Sunday schools in Utah Stake, who would doubtless be present at the next meeting and report. As an individual, he could say their Sunday schools were growing. He spoke of the good the "Faith-Promoting Series" were doing among the young, and thought that parents could not find more suitable presents to make to their children. He remembered with deep affection his Sunday school teachers, and urged teachers to prepare themselves for each Sunday's duties, as much as Elders have to do who are on missions, and live so as to secure the affections and respect of their pupils.

Superintendent Wardle, of South Jordan Sunday school, regretted he had not been able to attend the monthly meetings oftener, owing to his living twenty miles away. He said their Bishop had kindly given them the privilege of choosing the persons best qualified to act as teachers, which they had done with very good results.

Elder Ford, teacher in the 11th Ward Sunday school, gave a practical illustration with a class of seven boys, of the interrogation system, answering questions in concert. He then, by request of Brother Goddard, spoke of his gamut for learning to finger the flute, which had been approved and revised by Professor Beesley and published in the INSTRUCTOR. His object in preparing it was to promote a uniformity in the practice of the different bands and thus prepare them to play together in harmony. He also suggested that one be prepared for the drum.

Counselor Joseph E. Taylor, of this Stake thought the present large audience was palpable evidence of the great interest taken in our Sabbath schools. One great object teachers should keep in view was to study how to win the affections of the children. He asked the question if the interest in our Sunday school martial bands was not flagging in some of the Wards, not by the children, but by those, appointed to teach them, and said if the Bishops had not their hands so full he would feel like asking them to see that suitable instructors were provided for these bands.

Superintendent Goddard said it had been expected that a lecture on the organization and conducting of theological

classes would be delivered by General Superintendent Cannon, but he had thought best to give it at another general meeting to be held during this Conference, as there would be more representatives from all the Stakes. He said this had been a memorable day. First we heard of the death of Apostle Orson Pratt, then of the death of Elder Feramorz L. Young, while returning from his mission, and of the accidental death by falling from the walls of the temple, of a faithful workman, and the consuming by fire of the furniture of one of the wives of Orson Pratt. Urged all to be earnest, diligent and faithful, and the teachers to make their labors a heartwork. He said \$25 will be offered by the Superintendency of Salt Lake Stake as a prize to the best martial band; the trial to take place at our next fair.

During the evening Professor J. J. Daynes performed a solo on the organ and the Glee Club gave a quartette.

Benediction by Elder John Alford.

LETTER TO THE YOUNG FOLKS.

SALT LAKE CITY,
October 10, 1881.

TO MY YOUNG CORRESPONDENTS:

ELIJAH W. CLAYTON.—Dear Brother, you write like one who has the spirit and the understanding of this silent interchange of thought and feeling, which I think some fail to possess. Your letters please me. They are so intelligent and appreciative. You seem to be a close reader of the Book of Mormon, and I intend to read over the selections you name with so much appreciation. You speak of the great calamities of the last few months, fires, floods, earthquakes, murders, etc., which are too numerous to enumerate. We as Latter-day Saints, acknowledge the hand of God in all things, both in the good and in the opposite; all are instruments in His hands. The scripture speaks of some for honor, and some for dishonor; let us pray that we may be fitted for an honorable service, and according to our faith and the desires of our hearts, our righteous prayers will be granted. Let us cultivate charity; let us be careful how we take the judgment seat against any one; man sees the deed, God the circumstance; "Judge not, that ye be not judged." When a servant of God is appointed to fill the position you mention, He will inspire and qualify him for the sacred office, and his decision will be *vox dei*. There is much in your letter I have not alluded to, but all is noted and appreciated. May God give you strength, and the requisite intelligence to perform the duties that may be required of you.

ESTHER EDITH DAVIS.—My dear young sister, you will think me negligent in not answering you before this, but you will see by the INSTRUCTOR that I have been unable to write. I have thought of you, and I sent you a postal card; did you receive it? For a girl only ten years old, I think your letter is excellent. You say you read our letters in the INSTRUCTOR, and think they are very instructive. So you desire to be one with us, and take your pen for that purpose? We accept you with pleasure. You say you "believe there is a God." Of course, all wise people believe that. The Bible says, "The fool hath said in his heart, There is no God." You speak of your brother's accident in falling off his horse, and being so injured that he thought he was dying, and unable to mount the horse, until he prayed and asked the Lord to remove the pain, which He did to such an extent that he could get home

to his mother. This was a testimony to you that there is a God, and that He hears our prayers. I assure you if you continue in well-doing you will grow in grace, and will have many such testimonies. When our prayers are not answered, it is because what we ask for is not good for us; and the time will come when we shall thank Him that He did not give us what we asked, for we shall see and know by experience that it would not have been for our good. I am glad you are a member of the primary association and that you enjoy it. These associations are doing a great deal of good among the children. I hope the Lord will bless and prosper your father, who, you say, is on a mission. Remember and pray for him always, and that his family may be blest and prospered in his absence. Write again.

JOHN V. BLUTH.—Dear brother, I was glad to see your writing once again, and to know that you retain your good feelings with regard to our correspondence. Allow me to correct your grammar. In the first line you say, "I have not wrote to you," etc.; it should be, "I have not written." Also, "because it will learn us;" it should be, "because it will teach us." You comfort me by saying, "I realize that you are doing a good work, and helping us on. If we take advantage of the opportunities offered us to study and gain knowledge, we will be more fitted to fulfill our mission on the earth. This writing teaches us to concentrate our minds upon a subject, to explain what we believe in to others." Thank you for your prayers and kind wishes for my health, etc. Write again soon. I like your letters, they breathe a spirit of intelligence and good will to all. Your friend,

HANNAH T. KING.

FOOD OF THE ANCIENTS.

THE diversity of substances which we find in the catalogue of articles of food is as great as the variety with which the art or science of cookery prepares them. The notions of the ancients on this most important subject are worthy of remark. Their taste regarding meat was various. Beef they considered the most substantial food; hence it constituted the chief nourishment of their athletes. Camels' and dromedaries' flesh, especially that of their heels, was much esteemed. Donkey flesh was in high repute; Mæcenes, according to Pliny, delighted in it; and the wild ass, brought from Africa, was compared to veusion. The hog and the wild boar appear to have been held in great estimation. Their mode of killing swine was as refined in barbarity as epicurism. Plutarch tells us that the gravid sow was actually tramped to death, to form a delicious mass fit for the gods. At other times pigs were slaughtered with red hot spits, that the blood might not be lost. Stuffing a pig with assafœtida and various small animals was a luxury called "poreus Trojanus;" alluding no doubt, to the warriors who were concealed in the Trojan horse. Young bears, dogs and foxes (the latter more esteemed when fed upon grapes), were also much admired by the Romans, who were also so fond of various birds that some consular families assumed the names of those they most esteemed. Cattius tells us how to drown fowls in Falernian wine, to render them more luscious and tender. Pheasants were brought over from Colchis, and deemed at one time such a rarity that one of the Ptolemies bitterly lamented his never having tasted any. Peacocks were also highly esteemed.

A HANDFUL of common sense is worth a bushel of learning.

IS THERE ANYTHING THAT WE CAN DO?

BY R. B. BAIRD.

Lively.

Hark, the whisperings of ten thousand tongues, Re-sounding through the land: All are
 read-y to step for-ward At the sound of God's com-mand. Is there an-y thing that
 we can do, To make the kingdom strong? Is there an-y thing that we can do, To help the work a-long?
 CHORUS.
 Dearest Sav-ior, hear Thy children's cry: Teach us how to do our por-tion In the
 great and no-ble cause; We are read-y to o-bey Thy words, And keep Thy ho-ly laws.

Is there anything that we can say
 To save a soul from sin?
 Is there anything that we can do
 To bring a stranger in?
 We will toil both late and early,
 To do all the good we can
 For the building up of Zion
 In the Lord's own favored land.

We are children of the Saints of God,
 Who seek to do His will;
 We will boldly struggle to the end,
 And stand for Zion still
 Though the powers of darkness seek to blight
 Our prospects now so fair,
 We will lean upon the Savior,
 Safely guarded by His care.

A GOOD HIT.—An infidel, who had been attempting to prove that men have no souls, asked a lady, with an air of triumph, what she thought of his philosophy. "It appears to me," she replied, "that you have been employing a good deal of talent to prove yourself a beast."

TEACH a child what he will understand in the simplest and not in the hardest words—in the words which sink deepest into his soul and lay most hold upon his heart.

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